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ALONZO S. WEED,
Publishing Agent,
36 BROMFIELD ST., BOSTON.

A WONDERFUL WEDDING.

BY REV. MARK TRAFONT.

Delivered at the Re-opening Festival of the Hanover Street Methodist Episcopal Church, Wednesday evening, February 21, 1874.

There was an old lady, not the one of the shoe.

Though blessed with a family numerous too.

Whose name was good Mother Bennett;

In "Methodist Alley" she set up her house;

'Twas lowly, for she was poor as a church mouse,

And we need not blush to pen it.

She was pious as poor, with more prayers than alms;

With a marvelous power in singing of psalms;

And her house was always well lighted;

But though poor herself, she had the rare art

Of helping the poor to a prosperous start,

And lead in the way the benighted.

Her first house-steward was Edward Taylor,

A bluff young lad, who had been a sailor

Since first he had donned a jacket;

Honest and true, as a steward should be,

With zeal like a tempest, a heart like the sea,

He raised a terrible racket.

Now, with this young sailor rattling round,

The place was too strait for her household;

So she built a fine house in North Bennett Street,

Capacious, yet modest, substantial, and neat—

A home for her sons and daughters.

So the years roll on; her sons went out,

With hearts to work, with a song and a shout,

And kept the old hive a humming;

She came to be recognized on the street;

Squire Orthodox often would pause to greet

The dame, when he saw her coming.

But some of her children were getting high;

It was not so strange they should cast an eye

On a brown stone house with a steeple,

Up on whose apex, to greet the morn,

A clarion clock, whose winding horn

Should call from their pillows the people.

She took it. "Tis folly to contend with fate;

Our vision is short in this mystified state;

A Providence shapes all our planning;

Blind of ourselves, we must learn to trust

The Power above us, loving and just,

Which all the future is scanning.

Now this good Mother B. had a favorite son,

Dutiful, loving, faithful; and one

Who was true to his loving mother;

He studied her interests night and day;

And when the city had shamed away

The old lady's yard, to widen a way,

And cut off the porch, he had pluck to say,

"We'll up and build you another."

And so they built; the old came down,

The new went up; for Boston town

Must have room for making money;

But when Mother B. first came to con it,

Her righteous wrath put a bee in their bonnet,

With much more sting than honey.

Stores, forsooth! and merchandise!

He'll not climb to her house to the skies

(At least, 'till her time to go higher);

He'll not find this mixing of things,

Of godly work and business rings—

"The altar to blaze with strange fire."

But, bless her old soul, she couldn't hold

Against those she loved; so she trod her old

Path,

Her smiles making heaven around her;

A glorious freshness still sat on her brow;

The graces of youth seemed to bide with her now,

As when in first love they bound her.

But her children, now grown, were leaving

The nest;

Yet they could not forget that warm, loving

Breast,

Which shared all their childhood's sorrow.

It, and is the hour when the roof-tree has

Shed

Its blossoms and leaves, now scattered and dead,

And hope glids no coming to-morrow.

And so, like all mothers, our good Mother B.

Wit the loss and the loneliness gathering,

As she

Of the past was pensively dreaming;

Her neighbors were changed, and now

Poured along

Jaws, Portuguese, Dutch, a promiscuous

Throng,

With monkeys and hand organs screaming.

Now, some of these boys, who her interests

Carried,

Thought 'twould be a fine thing were the

Old lady married,

Life's burdens with some one thus sharing—

Till knew a fine man, Mr. Christopher

Grace,

Who owned a grand mansion of splendor,

With space

For both flocks, with a little repairing.

"It's degrading," they said, "for one who

Is to

Haughty for their comfort, and cheered

With song,

To burden and beat so long bearing,

Toe left in her solitude, aged and lone,

Whom the poor in her desolate home,

Such quaint, ancient costume still wear-

ing."

"There is nothing too good for her," cried

Her proud boys;

"She's deserving of earth's highest station

And joys,

Ad to set up a family carriage,

With a footman to follow wherever she

Rich monogram cards were hastily sent;

Compliments of C. Grace and Miss Ben-

nett.

Blame her not; she's not the first woman

For vanity who's made a fool of herself,

And too late came in sorrow to ken it.

Ah, that was a wedding such as seldom is

seen—

For haste outstripping the last Greta

Green,

While emotion rose to the crestle;

That "stone front" was burnished without

and within.

Its paraphernalia outshone all that's been

Since Venice wed old Adriatic.

The bride was arrayed in silks, a-la-mode;

Her cheeks, touched with rouge, like June

roses glowed;

Her grey locks were wondrously frizzled;

Her panners marvelous, swelled out her

hips;

French heels threw her weight on her toes'

extreme tips,

And jewels her fingers bedazzled.

All is ready; and now expectation rose

high;

As the priest enters there with his missal!

The groom steps out for the bride; but his

hair

Stood erect, as he cries, "I'll be hanged if

She's there!"

And so the grand show was a fizzle.

The secret was this: the bride, dressed so

fine,

Chanced to pass a pier-glass, some three feet

by nine,

When she saw such a wonderful vision.

"Good gracious!" excited, astounded, cried

she,

"That bunch of world's vanity never was

me!"

'Tis somebody else. Now plainly I see,

To marry is not in my mission;

I'll go home!" And she did. We welcome

her here,

On this glad occasion of smiles and good

cheer.

We welcome you home, our good mother!

Should ever again you be tempted to wed,

May they find, as the bride to the altar is

led,

That it is not you, but another!

THE BOARD OF EDUCATION.

BY REV. E. O. HAYEN, D. D., COR. SEC.

Frequent inquiries indicate that the

objects of the Board of Education of the

Methodist Episcopal Church are not

generally understood. The Board of

Education is simply an incorporated

body, designed to represent the whole

Methodist Episcopal Church, for the

execution of any educational trusts

that may be committed to it, and for

the general encouragement of educa-

tion—particularly to aid in the pre-

paration of those called to the minis-

try, and also to help in the establish-

ment of proper schools.

The organization consists of two

bishops, four elders and six laymen,

chosen in three sections, each section

by one General Conference, all to

serve twelve years. It was thought

that this would be a compact and im-

partial organization—the Church, in

fact—to hold property, and receive

contributions, and administer the same

for educational purposes.

It is only a question of time when

this Board will have large funds under

its care. How can it be otherwise?

The Board cannot die. It must endure

as long as the Church. Its funds can-

not diminish. Before long many of

our men and women of property will

conclude that the best way to make

their money useful forever will be to

entrust it to this Board, annexing such

conditions to the gift as they please.

The interest of \$1,000 would be a

great help to some needy student,

and the thousand dollars could work

forever. I have seen within a month

a will drawn up, by which a lady be-

queathed two-thirds of all she has—

not a large amount, but what she has—

to the Board, the interest to be used

in the education of missionaries for Af-

ricans and Chinese. Many others, who

wish their money to be used to aid in

the education of ministers, missionaries

and teachers, will be likely to entrust

it to a Board which stands for the en-

tire Methodist Episcopal Church, and

must therefore be as safe a custodian

of their property as the world affords.

But at present the Board has a fund

of only \$100,000. The General Con-

ference requires that the annual Edu-

cation collections shall be entrusted to

it, except where Education Societies

auxiliary to the Board exist. The

New England Education Society em-

braces all the Conferences in New En-

gland, and receives these collections.

In addition to this, the Discipline

recommends all our Sunday-schools

to observe the second Sunday in June as

"Children's Day," and on that day to

bring the subject of education before

the schools, and take a collection to be

added to the income of the Sunday-

school Children's Fund. The income

of this fund is used to help needy stu-

dents of either sex, by way of loan,

a dollar. The contributions last year

on Children's Day were small and few,

it being the beginning of our work;

but we are now helping over twenty

students, in nearly as many institu-

tions, in various parts of the country.

After next Children's Day we hope to

help at least a hundred annually, and

soon we ought to aid a thousand every

year. The money, as nearly as possi-

ble, is expended in the localities where

it is contributed. Thus all our schools

may be helped by the Board of Educa-

tion.

To encourage all our Sunday-schools

this year to observe Children's Day,

we offer a beautiful chromo, entitled

"Learning to Read and Write," to

every one who contributes a dollar to

the Sunday-school Children's Fund.

The reality of the demand for assist-

ance, the excellence of the loan meth-

od, and some other features of the

DOCTRINAL PAPERS.

THE BIBLE VIEW OF THE ATONEMENT.

BY REV. R. H. HOWARD.

The atonement is to be received as pre-eminently a fact of revelation. True, one of the most universal facts of experience is the felt want of redemption; yet from no merely natural, or purely human source could we have ever derived the truth, or learned the lesson of redeeming love. From the Bible alone have we received this great doctrine. In fact, the Bible must be our ultimate, our final authority in every case of religious inquiry. Whatever the urgencies of our rationalizing tendencies, our beliefs, our creeds, our theories must yet ever be held strictly amenable, and make their last appeal to the Scriptures. Evidently, no theory, no creed, ethical or theological, however beautiful or plausible, can long stand against the testimony of the Word of God; in the end the Word will always be found supported by conscience and the dictates of an enlightened judgment. To the law, then, and the testimony.

Let us attempt in this connection a brief, succinct statement of the Scripture view of the atonement, and, if possible, in terms so stripped of the accretions of the ages that it shall command itself, not only to the consciences, but to the common sense and the common understandings of men.

According to the Bible (Lev. xvii. 10, 11), it appears, 1st, that atonement by sacrifice was originally ordained of God for His people, and was completed, in an emblematic way, by covering the object laden with sin.

2d, That, hence, the Hebrew word (*kaphar*) translated "to atone," literally signifies "to cover." Forgiveness, accordingly (speaking metaphorically), consists in so covering another's transgressions as practically to blot them out. The material, meantime, chosen for this emblematic cover, was the blood of an animal slain for the purpose—that blood which was itself the seat of life, and whose effusion, accordingly, became a very natural sign and symbol of death.

THE TERM DEFINED.

In the uniform sense of the Old Testament, "atonement" signifies at once to appease and to clear from guilt—an act prompting to the exercise of mercy upon the one hand, and providing for the removal of sin on the other. In the New Testament, "atonement," used synonymously with "reconciliation," usually stands for that state of acceptance and friendship with God to which the gospel legitimately introduces us. An atonement, therefore, according to Scripture, is something offered to God as a covering or satisfaction for sin.

3d, The atonement of Christ may be said to consist mainly in His sacrificial death, though it embraces, doubtless, also His holy life as well, if not as co-ordinate in efficacy with, at least as prerequisite to, the proper work of that death. (Rom. v. 19, Phil. ii. 8, Heb. v. 8.) "The whole contents of Christ's earthly existence, embracing both His active and passive obedience, must be regarded as contributing to the atonement which He made." Another has well said, "Christ chose to do all it became us to do before we had fallen, and to suffer all it became us to suffer after we had fallen; and thus, in both respects, to exhibit a perfect living example of what the law of God requires from His creatures."

4th, That this atonement of Christ has a Godward efficacy. To pass over a long list of passages which represent Christ as interceding with God for His people (e. g. Rom. viii. 34, 1 John ii. 1, 2, Heb. vii. 25, testimonies in accordance with which the Church in every age has looked upon the presence of Christ in heaven as a constant plea for the favor of God to believers), notice a text or two distinctly indicating that by the death of Christ the human race was put in such a relation to God that He could treat it with a favor He could not otherwise do. "Much more, then, having now been justified in His blood, we shall be saved from wrath (i. e., God's moral sentiment of displeasure against sin) through Him" (Rom. v. 9, 10). This one text of itself is decisive as to the Godward influence of the atonement. Once more, in Rom. iii. 25, we read, "Whom God hath set forth as a propitiation." Here Christ in His blood is distinctly set forth as a propitiatory sacrifice. Who was made propitious by this sacrifice? If this language means anything, it means that God was made propitious—that is, that somehow, by virtue of Christ's atoning death, an obstacle in the divine mind to the exercise of renewing and forgiving grace was removed. Is there anything unreasonable in this? May not men be the objects of God's care, solicitude and love, and yet, in view of their moral conduct, be objects at the same time of His just displeasure? Is it at all surprising that, while showing mercy to His creatures, God should yet be unwilling to show it except in such a way as would comport with strict righteousness? At all events, I contend that this one passage renders forever vain any attempt to limit the efficacy of the atonement, as Bushnell and Beecher expressly do, to its moral influence over men. According to the Bible,

5th, The atonement of Christ was an illustration of the righteousness of God (Rom. iii. 25), "for the exhibition of His righteousness," i. e., that attribute of the divine nature which makes Him a just ruler, punishing sin and rewarding virtue. According to

the apostle such an exhibition, not unnaturally, was rendered necessary by God's treatment of sinners, both before and since the time of Christ—by His forbearing to punish sins anciently committed, and accepting as righteous those who believe in Jesus—a course of action which it is conceived, unless complemented by some sort of atonement, must compromise the character of God as a righteous and moral governor of men. However mean while this may be, in consideration of the foregoing explicit statement belonging to that memorable passage, very properly recognized by Olshausen as "the Acropolis of the Christian faith," how can it be denied that, according to the Bible, the atonement somehow took up into itself and expressed the judicial righteousness of God. Averse, as many of us are, to investing this subject with technicalities, with anything like an artificial or mechanical aspect, it may yet be admitted that in the atonement there is that which looks like, resembles an expedient of government calculated at once to satisfy conscience and honor God's law in view of past sins. Broad Church preachers, it is true, like Mr. Bushnell and Beecher, tell us that no such demonstration was needed—that history abundantly declares the reign of law. Experience, however, as well as the Scriptures, affirms the necessity of such a demonstration.

6th, The atonement is none the less an illustration of the benevolence of God ("God so loved," etc., John iii. 16), because it is thus an illustration of His righteousness. The righteousness of God would have been displayed by the infliction on men of the just punishment of their sins, without the death of Christ. On the other hand, His benevolence would have been displayed by the pardoning and saving of guilty men without that atoning death. The intervention of this mysterious passion most effectually and consentaneously manifests both. The end sought, proves one; the means employed, the other. Why did God give His Son to be an atonement for sinners, rather than save them without one? Because He loved righteousness. Why did He give His Son to die for sinners, rather than leave them to perish? Because He loved them. What higher, more efficacious manifestation of God's love to man, indeed, than this? What more impressive or significant symbol of what it is God's eternal nature or disposition to do for man, than this memorable and painful intervention to save him from the otherwise inevitable penalty and doom of sin? Nay, may not God, expressly for the sake of pouring out His grace upon the sinful, submit Himself, in the person of His Son, to suffer, in part, the penalty due to the guilty for their sins—submit Himself to undergo somewhat of that measure of loss necessary to propitiate or satisfy His own moral nature, His own infinitely sensitive ethical sense. Surely, to say the very least, the more costly the sacrifice the more wondrous the love that prompts to it.

7th, Finally, The Bible most explicitly teaches that Christ's death was literally substitutional, vicarious—i. e., that in His death He, in some proper, though unique and mysterious sense, bore the sins of men. If the fifty-third chapter of Isaiah, as descriptive of Christ's mediatorial work, means anything, it means this. Its language can admit of no other satisfactory explanation. The word "substitution," it is true, is not to be found in either Testament, but the idea is constantly cropping out in both. "It shall be accepted for him," is the Old Testament phrase; and the New corresponds. There we find in frequent use the Greek words "hyper" and "anti," signifying, "on behalf of," "for," "instead of," "for the advantage of," "in the room of," "in the place of." In nearly, if not quite all the passages referring to the work of Christ, this idea of substitution is unmistakably prominent. All those passages in which Christ is set forth as a ransom, a price, a payment, a buying back, a redemption, in which Christ's blood is represented as the ground of our justification, all these passages (and they abound) clearly teach the vicarious and expiatory character of Christ's death. In Heb. x. 29, e. g., the blood of Jesus is called "the blood of the covenant by which we are sanctified." What is meant by the blood of the covenant? An allusion, of course, is here conveyed to the blood that was once sprinkled on the mercy-seat by the Jewish high-priest, when an atonement was made by him for the sins of his people. In the meantime what was that mercy-seat called? An "altar"—a propitiation. The lid of the ark of the covenant, on which the blood of a sin-offering was solemnly sprinkled once a year by the high-priest, on the great day of the atonement, was called by the seventy, "lasterion," or that which propitiates. That lid, indeed, with the blood thus sprinkled on it, represented the very highest idea of propitiation under the Mosaic economy. God looked upon it; His just indignation was turned away from Israel; full scope was given to His love and clemency; and He was made propitious.

Now, then, please observe what the lid of that ark, thus sprinkled with blood, was to those Jewish believers—that is, "Christ crucified" to us; "whom God set forth to be a propitiation." On Him, in His blood, God looks and is satisfied. Whether God sees in that sacrifice an adequate punishment for sin, or an adequate expression of the righteousness of His law, and of the holiness of His own character, or only a suitable test or trial of our faith, obedience, and willingness to empty ourselves of everything whatever, as a

ground of trust, and to submit ourselves utterly to Him, no matter; the fact remains; the atonement, according to the Bible, is indisputably vicarious and expiatory.

To conclude. The atonement, then, we find, speaking in general terms, to be that in consideration of which God renews the hearts and pardons the sins of all who are saved. It is that which furnishes Him with a good and sufficient reason for leading men to, and for remitting their sins in case of, repentance. It may be said to involve two elements: (1) Propitiation, an act prompting to the exercise of mercy, and providing for the removal of sin and guilt, and thus cancelling the obligation to punishment. Its result is reconciliation; the broken law is vindicated; all the purposes of punishment are answered with honor to the lawgiver; the moral sentiment of justice in God is satisfied; while the sinner is sweetly and effectually reconciled to his Maker. God is just; and yet the justifier of him that believes. God is holy and rigorously faithful, and yet, by showing us that such is His love for us that He is willing to bear our burden, and share our penalty and suffering, even to the point of heart-break—that thus, while honoring His truth, He may yet at the same time also open the gates of mercy on mankind, does He not truly so magnify His grace as to make the very strongest imaginable appeal to the moral and religious nature of man?

RELIGIOUS MISCELLANY.

YOUNG MEN.

A great responsibility rests upon the young men of the present age. The apostle John addressed them in an epistle because they were "strong;" and the present age makes special demands upon them. Instead of looking to them as the "coming" men, the advancing column, strong and ready to take the fathers' places, and bear up the world in their turn, lifting it higher and higher in intelligence, piety and general power and excellences when these fathers shall have passed on, they are called to step at once to the front. This is even more manifest in the Church, and especially in the ministry, than in other circles. The older order is reversed. No longer does the Church seek "old men for counsel;" the young are advanced and had in honor, while the old are turned aside, as worn out, or behind the times.

And even this could be borne if the figures had not been so sadly changed. We well remember when a man, or a minister even, was not thought old at sixty, nor worn out by age alone at any number of years. Unless his "vigor was abated," he was not set aside. And this rule holds still in all other lines of life but the ministry; and that it should be so here is either the fault of the ministers or the Churches. If the former, it is because they have allowed their vigor to abate, through a lack of diligence in labors, mental and personal, or a misdirected zeal without knowledge. If the latter, they deserve to be set aside until they reform.

But that this is not usually regarded as the reason, appears from the other fact, that the demand is for young men, without exception. If the explanation is to be sought in the Churches, it is well to ask why it is thus? Does it result from the improved condition of the Church, especially in a deeper devotion to the cause of Christ? And does it result in a more rapid and beautiful growth of the Church? Or is it the demand of the restless sensationalism of the times, invading the sacred places, and claiming to be recognized as piety? If the former, it ought not to be resisted, but encouraged to the utmost possible extent. The aged men, of sixty, forty, or even thirty, should, and doubtless would gracefully and gladly retire. But as they love the Church of God, they seek her good; and until they are convinced by the fruits (and by these "ye shall know them"), they will reluctantly give her over to the care of inexperienced youth; while, if it be the latter, the sensationalism of the age, this should be rebuked, and, if possible, persuaded to give place to a better spirit.

But, on the contrary, it rather presses its advantage. Being well in, it evidently intends to stay; and not only stay, but grow. A few years since—half a dozen, at most—forty years was regarded as passably youthful, at least bearable, for a minister; but now thirty years is the utmost admissible figure. At this rate of progress we shall soon be compelled to seek supplies from the nursery rather than the college, or even the school-house. As pertinent to this point, I may refer to a letter now in the hands of a Presiding Elder, now far away, asking for a minister, and specifying the inevitable qualifications. The first of these is, that he must be "not more than thirty years old;" and the second is, that he "must be up with the times;" and it is added, as a sort of binder, that "it would not be of any use to send an ordinary one."

And for the encouragement of the young men to "be up with the times," we will further say, that for all this youth and upness, he is to receive the sum of \$500 per annum. "No others need apply!" Now, we understand very well what the years mean; but what is "up with the times?" It cannot mean up in the morning, because few young, of not more than 30, do so. It cannot possibly mean, up with the strong, or peculiarly of the age, pecculation, can it? Does it mean in piety, or policy, or learning?

But these strike us as very strange and far fetched qualifications in a minister of the gospel! It seems far more proper in this case to seek for some one of religious experience, who will care for their souls, and who can preach the gospel in the spirit and letter, and is wise to win souls. What matter if he is as old as Methuselah, if he can persuade men to be saved? It is far better to persuade men to come to Christ with all His cross, than by the ingenious methods of the times to hide the cross! No doubt the gospel may be presented in many attractive forms; but none is so good, and truly effective as that which makes men feel that it is a necessity to them; and that Jesus, with His cross and crown of thorns, and His "visage marred," is "the one altogether lovely;" and that they must come to Him, not He to them; and that they may come to Him, to see Him as He is.

No particular number of years seems to be a necessary or indispensable qualification for the ministerial office; but to become wise and skillful does require time, toil and practice. Other things being equal, old men are wiser than young men, in this way more experienced, and in this way more practical; but old men are more practical, and more solidly impressive and permanently effective. The Jewish priests entered upon their office at thirty. John the Baptist, and the Lord Jesus, the Chief Shepherd of the sheep, and Head of the Church, commenced their ministry at about that time of life; and it is a sign of our times that just as they entered upon their great work, in the ripeness of manhood, they would be too old for us! for they could not long be "not more than thirty years old." And yet they did good service.

But we are not disposed to object to this demand for young men, provided "they are strong." And we are making these notes, not to complain, but to call on these men of the times to gird themselves for the occasion. The preference for young ministers is not placed on the ground that the old ones are not studious, active and strong; but is entirely a question of years. These young men must, therefore, work while they are young. Age will come on, and that soon, according to the standard of the times. Old age will wait for none of us; and he who does his life-work under thirty years of age must strike heavy blows, and strike them fast.

And it may be worth a passing inquiry as to whether or not the demand for young ministers, and the very general compliance with that demand, has had any influence upon the spiritual condition of the Church. If any, what? Good or bad? We often hear it said that revivals are less frequent, less extensive, and less thorough than formerly. It is a very common observation that camp-meetings are less efficient as means of revivals now than formerly, and that the Church is less spiritual generally. If, in substituting the ardor of youth for the wisdom of age, we have quenched the fires of piety, we have made a sad exchange, and have sold our heritage for nought.

And all fear might be allayed, in the fact that young men grow older and wiser; but this hope is undermined by the recollection of the very brief space allotted to youth. We scarcely reach a full maturity of youth when we are declared too old. So there is really very little to encourage a manly effort at broad culture, or extensive plans of life. Any field, under these views, is more inviting than the ministry. It has become a mere boy's work! And is this best? Much of the work of boys needs to be done over again; and this Church work is often no exception. Let the Church pause and consider.

J. O. H.

THE SIGNS OF THE TIMES.

BY REV. NEWELL CULVER.

SECOND ARTICLE.

In a former number I have called attention to facilities for conveying Christian intelligence among mankind. In this the reader is invited to look carefully at "the signs of the times," indicative of a more glorious Gospel day, in the

PHILANTHROPIC EFFORTS TO AMELIORATE THE CONDITION OF SUFFERING HUMANITY.

The heathen world has ever exhibited barbarism and cruelty. These "dark places of the earth" have ever been "full of the habitations of cruelty." Tortures, murders, and various forms of oppression have been practiced and sanctioned among their peoples. But Christianity comes to man with its mission of mercy, to elevate and save. This may be seen in the various organizations of this age to aid and cheer the poor, unfortunate sons and daughters of affliction.

ASYLUMS FOR THE BLIND have, within the present century, sprung up all over Christendom; Bibles, and other reading matter, in raised letters, are provided for them, all the product of Christianity in its gracious day. It is only some 80 or 90 years ago that a French philanthropist conceived the idea of such institutions, which were soon developed in Paris. Then the blind were "led in a way that they knew not." What a mercy that those who are without natural sight can thus be enabled to "search the Scriptures," which contain "the words of eternal life, and which testify" of Him who died to save them.

Significant "signs" of a brighter day are clearly to be seen, also, in

ASYLUMS FOR THE MUTES.

Less than 60 years ago no such institution was known in the world.

The first was established in 1816, at Hartford, Ct. A Benedictine monk of Spain, about 150 years before this, conceived the idea of teaching mutes by signs to talk and hear, and to instruct them in reading and writing; and we find, also, that an English writer had published a book of instruction in the use of signs; but it was reserved for this century to bear the honor of originating such an institution. Now they are found in all Christian lands. Virtually "the deaf are made to hear, and the dumb to speak."

INSANE ASYLUMS

had been instituted before the present century, but they were far from humane. "Whips and cudgels" were the medicine for diseased minds. No asylum for this class, on any merciful plan, existed until near the beginning of the 19th century, when Philip Pinel, of France, obtained leave to "lay aside whips and cudgels, and substitute mild and humane means for the poor lunatics. The plan proving a success, thousands have since been freed "sitting at the feet of Jesus, clothed, and in their right minds."

It was also at the beginning of this century that

ASYLUMS FOR IDIOTS

originated; and it is less than half this period since much attention has been paid to the proper method of communicating instruction to them. All hospitals for the sick, homes for orphans and for "Little Wanderers," houses of reformation for the erring, and homes for the aged, and so on, are all the products of Christian civilization. No such institutions ever sprang from any pagan Mohammedan, Jewish nor infidel system in the world. They show the divine origin and glory of our holy religion, in the power to heal and to save the wretched sons and daughters of misfortune.

Jesus, when asked, "Art thou He that should come, or look we for another?" pointed to His works as His divine credentials, and said, "The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the Gospel preached unto them." These were His own proofs of His divinely appointed mission of mercy.

In the various institutions and efforts of philanthropy at this day we may as clearly behold, not only the divine origin of the Christian religion, but "the signs" of a brighter gospel day for our world. The skeptical rejecter of Christ ought to see that the "Sun of Righteousness" has arisen with healing in His wings for diseased humanity, and is shining with great effulgence on the world. Now is fulfilled the prophetic word, that "the blind are led in a way that they know not;" "The lame man leaps as an hart;" and the tongue of the dumb sings." Suffering humanity rejoices to-day in the philanthropic and redeeming influences of Christianity as never before.

THE GREAT PREACHER, AND WHY.

BY REV. W. J. PARKINSON.

We mean Newman Hall. A few others might be spoken of as we purpose speaking of this man; but now it is the great English divine.

A few months since, a little worn perhaps by brave labors for God, this great man left his "London Tabernacle" and the shores of old England, and for a brief period came to America. He needed no fore-runner to herald his name; this had come by way of the wires, the papers, and on many lips, to say nothing of the enduring and pleasant memories of him thousands on these shores had through a visit made by him in earlier years.

America was ready to receive him; and, coming within her bounds, the arms of the great centres were extended in greeting. He went to New York; he went to Chicago; he came to Boston;—the welcome was the same in each place—hearty, cordial, and general. The largest halls were filled by people to hear his lectures; the grandest Churches were glad to have him stand in their pulpits, that the thousands who desired might hear him preach. His stay in Boston, where the writer was permitted to hear him, was far too short; and had it been prolonged so as to have included the rest of his natural life, even then the people would scarcely have been satisfied.

Now, why these orations? Why this universal desire to see and hear Newman Hall? We wonder not that the theatre is crowded when Booth is there, for there are always those who are ready to go to such places. We wonder not that a great Coliseum is filled when a grand jubilee is given, for people will go there. But that the multitudes should follow after a simple preacher of righteousness seems strange. Fifty churches in the city of Boston throw open their doors each Sabbath in the year, and perhaps not five out of the whole number are filled even once, unless it be the occasion of some special anniversary, in all that time. Yet here is a man whom the people flock to hear, whether on Sunday or Monday. Why?

The reply, we believe, is first found in what we said just above—because he was a preacher of righteousness. No clap-trap, no sensation, as ordinarily understood, characterized his preaching. His theme was Christ and Him crucified, and he seemed to know nothing else. Every effort was a strong and direct appeal to the sinner. In song and prayer and preaching his cry was, "Come to Jesus." Jesus was

in his exordium; Jesus was in the body of his subject; Jesus was in his peroration; and with Jesus he connected all these. Every text was a direct reflex of Calvary. Here are a few: "God forbid that I should glory, save in the cross of our Lord Jesus Christ." "He (that is, Jesus) is not ashamed to call them brethren." "Show us the Father." "Looking unto Jesus." And his lectures are in the same strain, "the reasonableness of prayer," and other kindred subjects, all tending to direct the heart heavenward, the sinner to Christ.

We listened, as did all who heard him, with what attention! We could not help it. He gave the people what all wanted, and the whole world needs—the gospel. And yet his style was not profound; it was the simple story, simply told. We said to a brother with whom we were, after listening to Mr. Hall, "where is his strength?" He replied, "in his godly sincerity and earnestness." He told it all. The preacher believed what he preached, and so preached that he made the people believe he did believe it, which is ever more than half the battle.

Now what is the lesson? I get this: The people everywhere want the gospel; they want it from holy lips and holy hearts, from men sent by God, having the spirit as well as the letter. O! for the baptism that makes men dare to do. We are afraid of each other—afraid of the world. If too loud, people will say "we are boisterous;" if too low, "he has no life;" and if faulty in the slightest in rhetoric, grammar, or quotation, "why don't he educate himself?" These, and such like, are ever running through the preacher's mind, and they dwarf him. It is of course true that men, and especially ministers, should not make mistakes; they should not be too loud, nor too low, but if possible just right, and thoroughly educated. But all are not, and never will be. What, then, is the rule? Accept the situation; do the best you can in the fear of God, and without fear of man. When this latter compromises the former, or fear of God, enter the work with soul on fire from heaven; seek to save men from the eternal death which threatens all sinners; and He in whom you trust, if He has called you to the work, will not leave you without reward. God bless Newman Hall! and God bless the dimmest light borne by any preacher of righteousness. And He will, if we but trust Him and do our duty.

THE CHAIN-MAKERS.

Billy Dawson, the celebrated Yorkshire farmer, once appealed to a drunkard in the following language: "Suppose yourself to be a servant, and your master were to come in the morning and order you to make a strong chain. On the following morning he came again, and urged you to get on with it; and thus, day by day, you were ordered by your master to the same job. Suppose again, that while you were working, a person came in and asked if you knew what it was for, and that you answered in the negative, adding that you did not care, so long as you got your wages. But this person tells you that he knows it to be a fact, that it is your master's intention to bind you with it in perpetual bondage; would you, I ask, add another link to it?"

The man answered, "No; and all the money in the world would not hire me to do it." Mr. Dawson then told him that the habits of drunkenness are the devil's chain, in which he keeps poor sinners in perpetual bondage, and that when they have added the last link he chains them in hell forever. These words so impressed the mind of the man, that his conscience continued to remind him, "I am making another link for my chain!" until he relinquished his wicked course of life.

Our Book Table.

A HAND-BOOK OF LEGENDARY AND MYTHOLOGICAL ART. By Clara Erskine Clement. With Descriptive Illustrations. New York: Hurd & Houghton. Boston: New York: J. P. Magee. This is the eighth edition called for within a few years, very significantly showing the public appreciation of this admirable and comprehensive dictionary of early Christian and medieval symbols, Roman Catholic legends and stories of saints, and classic and ancient myths, which have been embalmed and preserved by the arts of painting and sculpture. An editor knows how to appreciate such a work as this, rendered particularly valuable by its full index; and every reader will find a constant use for its full illustration of terms and works of art and legendary tales, continually referred to in volumes of European travel. It is popularly written, being first intended for the instruction of the children of the cultivated authors. It will prove a valuable hand-book, also, for inexperienced tourists examining European galleries, giving, as it does, the history of the subjects of many of the chief works of art. 12mo., 510 pp.

PAINTERS, SCULPTORS, ARCHITECTS, ENGRAVERS AND THEIR WORKS. A Hand-book, by the same authoress as the above volume, with illustrations and monographs, and issued from the same press. This is the second edition of a valuable popular encyclopedia of artists and their works, the first edition of which was issued late in 1873. It was the natural complement of the preceding book, as it was doubtless suggested during its preparation, but is entirely distinct in its design from it. The former volume illustrates legendary and mythical art, and limits itself to this kind. The latter presents a compendious view of all the masters of the different schools, the work of whose chisel, brush, or pencil is to be found on palace, church or convent walls, in their galleries, or piled up in majestic ecclesiastical monuments in European cities. Engravings of the most remarkable pictures of many of the great masters, duly executed, are given. This volume is the fully expressed virtue of a whole art library.

is an invaluable companion for the tourist over the opposite continent, in his examination of the rich treasures of art to be seen and enjoyed during his trip. The full index to the volume permits of an immediate reference to any desired name or work. The sketches of leading artists are quite extended, and illustrated with characteristic incidents; while others are sufficiently comprehensive to give an adequate knowledge of themselves and their works. 12mo., 655 pp.

THE GRAMMAR OF PAINTING AND ENGRAVING. Translated from the French of Blanc's *Grammaire des Arts du Dessin*, by Kate Newell Duggett, with the Original Illustrations. This sumptuous, royal octavo volume of 330 pages, like the previous books upon art, is from the unrivaled *Herald Press*; it is also published by Hurd & Houghton, New York, and for sale in Boston by James P. Magee. We have only one qualifying suggestion to make about this every way admirable text-book of art, and that is, that its elegance of publication, so truly in harmony with its subject and its literary execution, may somewhat flout its circulation among the graduates of our academic schools, who, certainly ought to be permitted to avail themselves of its valuable suggestions and canons of taste and criticism. Could not a cheaper edition be published, to meet this wide demand? The origin of the work discloses its character and object. In one of the largest cities of Europe, a cultivated circle of guests entered upon the discussion of art; but all seemed to doubt whether there were easily apprehended and universal laws of criticism in reference to such productions, falling back upon the old legal maxim that "there is no disputing about tastes." An eminent man of the company, somewhat annoyed that he had not been the most elementary notions of art, inquired if there were not some book in which these were to be found, presented in a form at once simple, clear and brief? The author of this volume caught the idea. There was no such elementary work, so far as he knew, in existence. But that was no longer exists. In a remarkably attractive style, with interesting illustrations of incidents from the works of ancient and modern painters, the fundamental laws underlying a correct taste and power of execution in the charming art of painting, are presented in this volume. The translation seems to have been happily made by the American authoress, transferring the idiomatic English of the French into flowing English. It forms a delightful volume to be read aloud in the family circle, with breathing spaces for the improving conversation naturally suggested by its subjects. Its open pages, and its large, handsome type render it a particularly inviting book for such an "evening with art."

THE POET'S GIFT OF CONSOLATION TO SORROWING MOTHERS. Published by A. S. Barnes & Co., New York. This is a pretty little quarto volume, evidently suggested by the memory of the unsolicited compiler of a great personal sorrow. It is particularly dedicated as a "loving memorial of Grace and Mary."

"There is no flesh, however watched and tended, But one dead lamb is there!"

The selections are fresh, and made with good taste. The Christian poet becomes a prophet often in these hours of oppressive trial. This volume will be a welcome companion when a human voice could not be endured.

A companion volume, published with equal taste by the same house, is entitled *EQUIVOCAL HYMNS IN THEIR ORIGINAL FORM*. Selected and Edited by Wm. Loomis and Gage. Mr. Gage gives, in this little book, sixty-six of the most familiar and precious hymns, written by the few masters of sacred song, chiefly of the olden school, with a few modern hymns worthy of their saintly company. These are given in their original form, before modern hymn-book makers sought to improve (2) them. Mr. Gage's introduction is appropriate, and pleasantly written.

THE MISSIONARY ADDRESS OF Prof. F. Max Muller, delivered in Westminster Abbey last December, which excited so lively a sensation in England, both on account of the place of its delivery by a layman, and also on account of its remarkable suggestions in reference to the great oriental faiths and the wisest measures to secure among them the supremacy of Christian truth, has been published in a portable form by Scribner, Armstrong & Co., New York, and is for sale in Boston by H. A. Young & Co. The volume, which is a thin duodecimo, costing a dollar only, also contains an eloquent discourse, by Dean Stanley himself, upon "The End and the Means of Christian Missions." The end is the supremacy of the Christian faith; the means, every thing that is great and small; that can be made to minister to this benign result. The sermon is the necessary complement to the lecture, and pours a tide of evangelic fervor along the channels of philosophical research and reasoning. Every reader will desire to peruse the volume for himself, of course. We shall secure it, if possible, a thorough review of it for our columns.

THE LIFE OF EDWIN FORREST. With Reminiscences and Personal Anecdotes by James Rees, with Portrait and Autograph. Philadelphia: T. B. Peterson & Brothers. This volume is the work of an ardent and familiar friend, written in a free and sketchy style. The author well appreciates the marked dramatic gifts of this well-known actor, and finds a real and favorable interpretation for acts and characters that have not been so favorably looked upon by the unprofessional public. Mr. Forrest's religion was simply the natural religious sentiment within him quickened by the memories of the course of a pious mother, but not strong enough to save him in the hour of temptation, or give a suitable purpose to his life. The memoir is an animated portrait of his fortunes and triumphs on the dramatic stage.

THE LAND OF MOAB, by H. B. Tristram (Harpers), is a contribution of value to sacred history. The story of the aged Job, who never got far from Abraham, is strange how his two unnatural offspring clung so close to his uncle's arm, while Isaac's children fled far to the southward and eastward. That half of Job's lot brought a blessing. This tour of exploration opens up many new spots—Nebo and Pisgah, Heshbon and palatial remains of Persian conquest. All lovers of the Bible will prize its disclosures.

MEMOIRS OF PATYON, by Rev. E. James (Nelson & Phillips), is a wide and profitable gathering. Rev. Mr. James keeps an old age frosty and kindly? These frequent collections. This is one of his best. The words of Patyon burn. They are profitable for doctrine, for reproof, for correction, for instruction in righteousness. Put this on your shelf, and in your heart.

NEW MUSIC. From O. Ditson & Co. Fairly Gondola, "barcarole" for piano by P. Bozzini. "Come Again, come again, come again," song and chorus written by A. J. Blake, music by Chas. D. Blake.

MISSIONARY DEPARTMENT.

If we want to know what work there is for the missionary to do, what results we may expect from it, we must distinguish between two kinds of work.

v. 11). "I know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of Satan" (Rev ii 9). The Jews rejected the

same warfare with God's penalties which is in fact a warfare with God himself. The Christian's duty in regard to it is plain—which is, to have

England.

Smith's Illustrated Pattern Book, 5th Edition
N. Y. 190

1000
National House, Boston, Mass.

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HERALD CALENDAR.

| | |
|--|-------------|
| Needham Circuit Preachers' Association, at South Framingham, Feb. 26 | Feb. 26 |
| Dedication at Waltham, 2 P. M., March 4 | March 4 |
| Seaboard Ministerial Association, at Newport, N. H., March 5-6 | March 5-6 |
| Danvers District Conference, at Winterport, Me., March 23-25 | March 23-25 |
| Portland District Conference, at Gorham, Me., March 23-25 | March 23-25 |

CONFERENCE CALENDAR.

| CONFERENCE | PLACE | TIME | REMARKS |
|----------------------------------|-------------|----------|---------|
| W. England, Charlestown, April 8 | Charlestown | April 8 | James |
| H. England, Manchester, April 22 | Manchester | April 22 | James |
| Vermont, Danville, April 22 | Danville | April 22 | Pick |
| Maine, Biddeford, May 6 | Biddeford | May 6 | Pick |
| E. Maine, Belfast, May 6 | Belfast | May 6 | James |

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ZION'S HERALD.

THURSDAY, FEBRUARY 26, 1874.

CHURCH WORK.

We do not underestimate the quiet but powerful influence of a well-sustained Church in a community. With a thoroughly-trained and devoted pastor, giving instructive and impressive discourses upon the Sabbath, and visiting at least faithfully his flock in hours of sickness and trouble, with lively social meetings, and a vigorous Sabbath-school, a Church can but be built up in Christian doctrine, its congregation constantly disposed to recognize the claims of the gospel, and its children carefully trained and nurtured in Scriptural truth. We need these strong centres of moral power. They have a manifest influence over the morals and the faith of the community in which they exist. The "pillars" in these Churches do really command the respect and the confidence of the public generally, and afford the best (because living illustrations) apologies for the Christian religion.

But the chief idea of the Church in the world is not exhausted in this self-sustaining office, and in indirect influence upon Society. It has not been providentially gathered into local companies to secure simply its own self-development and spiritual profit. Its "chief end" is not to provide a tasteful sanctuary for itself, with attractive services of worship, and an eloquent ministry. The great idea of Christian faith is not comprehended in the regular round of weekly religious gatherings. It is not of the first importance that we have every possible element of interest in connection with our Sabbath worship. Neither does our spiritual progress and enjoyment depend chiefly upon these things.

The chief duty of every Christian believer is to enter upon some positive, personal, evangelical service for the Master. "Go work today in My vineyard." The task of extending the influence of the gospel into the community outside of the Christian fold is of much greater importance than the success of any local Church. Except in seasons of great religious interest, we are quite disposed to settle down into the enjoyment of our own spiritual privileges, and to persuade ourselves that our whole duty to God consists in making our sanctuary services as delightful as possible to ourselves, and in liberally sustaining the leading religious charities of the hour. It is of far greater importance, to ourselves as well as to others, that places of worship should be opened where the multitudes now unreached by preaching may be won to its hearing. Money will go far to secure such an end as this; but the men that give it are wanted also. Not for the sake simply of the good results they may effect, but for their own spiritual growth and comfort their personal services are required. Instead of planning, with great painstaking and not a little pecuniary sacrifice, how to secure a certain order of ministerial service in the place where they are accustomed to worship, men of broad minds, accustomed to large enterprises, should constantly stretch their eyes over the wide field for Christian endeavor, and for the establishment of new points of home missionary effort, and press to the consummation of such plans with the vigor that they exhibit in their business enterprises.

It is where the gospel is applied to the individual soul that it saves. Thus, where new praying and preaching places are opened, there are always conversions. When success is felt to depend upon earnest personal service, and this is not lacking, but men are

addressed individually and earnestly, there are always accessions to the Church. It would be a happy event if the whole membership of the Church could be induced to enter upon such positive and continued evangelical work outside of the regular services. As the next best course to be taken, we should mention the continued establishment of new mission movements, and the detailing of special laborers to carry forward these aggressive measures. At these points of direct contact with the world the Church will grow. Here her modes of operation are fresh and impressive. The persons addressed have not come so familiar with the solemn truths she urges as to hear them with comparative unconcern, as do the regular attendants upon our long-established Churches. There is not a mission movement connected with the Church Extension Society of our city, where, during the past year, there has not been almost constant religious interest.

The great field outside of our Churches is infinitely more important than that embraced within our limited religious folds. Humane measures are being continually pressed forward into the neglected portions of the city. They are born of the gospel, and are the proper exponents of the spirit of the Lord Jesus; but the radical cure of intemperance, lust, and sin, is the preaching of the gospel and the extension of Christ's kingdom among men.

This Church Extension Society of ours should have one of the most vigorous, earnest, eloquent and able men that the Church has within her bounds, to lead off in its sublime and important work. Such a man is wanted as will arouse the Churches, draw out both their contributions and their services, and lead forward the whole line of operations in every portion of the field. There is no missionary work that can be so economically managed, because it is so near its base of supplies, as this. The old quarters of the city, where the character of the population has changed, as at North End, will require one form of religious operations, and the precincts where another class, like the South End, has gathered, will suggest another.

The number of our established Churches in the city proper has not increased of later years, and the membership has hardly held its own. Vigorous young Churches have, however, in this time, arisen in all the adjoining suburbs, originated largely by members who have removed from the parent bodies in the city. But a better future is in store for the city itself. We have yet in the metropolitan Churches an immense amount of undeveloped talent, financial, intellectual, and spiritual. Mark what the little handful on Hanover Street, left to their small resources, but confidently trusting in God, have accomplished during the past year!

The officers of the Church Extension Society have already surveyed the field, and determined upon their first points of operation. The providential openings and spiritual promise are already far in advance of the contributions and proffered services of the membership. What is needed, is a large-hearted and devout cultivation of this great field, now already white for harvest. We must glance over the tops of our Church-pews to consider the unprovided districts beyond our hallowed walls. If we can once come into hearty personal sympathy with the Lord Jesus in reference to the extension of His cause in this vicinity, and admit Him fully into our councils, there will be no lack of means or men, and there will come an energetic movement in advance, in our Church, as has not been witnessed for years.

It is an especially favorable hour to move. Not only is the serious pecuniary embarrassment which has so long rested upon us passing away, but a powerful revival spirit is now poured out upon the Churches. With the hearty concurrence of the pastors, who must be the honored leaders in this work, there might be some decided advance made upon the ungathered population of this city the present season. These outposts should be freely visited, and the full force of the piety of the Church should be felt beating through them. When the sanctified imagination of Christian disciples becomes inspired with all the possibilities of earnest spiritual labor, when the membership of the Churches is heartily consecrated to the fulfillment of only just expectations of success, and then goes forth bearing precious seed, sowing it widely, watered with tears, it will return again from its labors rejoicing, bringing its sheaves with it.

PRACTICAL PREACHING.

The preaching required by the times is that which shall touch the human life of the times most frequently and most effectively—preaching whose results shall be crystallized in conduct. In order to this something more is necessary than the enunciation of the grand fundamental doctrines of Christianity, even though they be portrayed and proclaimed with great power. A plain portrayal of the laws of morality, graphically though they be drawn, will not constitute the pulpit artist a practical preacher. People will listen with the greatest placidity and indifference to discourses in which their own sins and shortcomings are, in a general manner, visited with a just measure of eloquent reprobation. Were they to reflect, they would see themselves condemned; but sermons couched in general terms do not lead people to reflection. Men may have faultlessly correct notions of general morality, and pos-

sess a sentimental admiration of virtue's fair proportions, and yet lie, steal, backbite their neighbors, and idolize money, while a sleepy conscience is seldom roused enough to utter a timid note of warning. To wake up the conscience thoroughly, abstract moralizings should give way to teachings and warnings pointedly concrete. The ability to do this is of course much greater in some individuals than in others; but it is an art in which all preachers may cultivate themselves, and the materials for the needful discipline are all around them.

Let them study men—not as they were in Jerusalem, but as they are in the cities and towns of to-day, as they are in the preacher's own parish, and then preach to them, warn them of their faults, comfort them under their sorrows, strengthen them to resist the forms of temptation by which they are most beset, encourage them in every right and noble endeavor. The preacher who aims at the whole world in general, will hit nobody in particular. Denunciations of great crimes in distant places are not sufficient for the correction of abuses and wrong-doing nearer home. A man who "sells cotton short" will listen to a denunciation of Jay Gould and Boss Tweed with the greatest equanimity; and sermons on gambling in trade will have no especially corrective effect on carpenters who make bad joints, or farmers who "deacon" the barrels of apples which they carry to market.

No religious experience is worth anything that does not blossom out into the beauty of a holy and helpful life. Men and women need to be taught this more and more, by precept, by illustration, by exhortation, by faithful rebuke. The Sermon on the Mount, and the tragedy of Calvary do not constitute the whole of the New Testament. In the Acts of the Apostles we are called to behold Christianity in motion; we see the benevolence, tenderness, fearlessness, death-defying heroism of particular men and women. Heroes makes garments for the poor; the Bereans search the Scriptures; Cornelius is remembered for his alms-deeds; Paul declares that neither bonds nor death shall hinder him from finishing his course with joy; Stephen seals his testimony to the truth with his blood, and goes to that glory whose reflected vision has made his face like the face of an angel. The apostles are significantly commanded to "speak to the people all the words of this life." The epistles are full of the application of general doctrines and laws to particular cases. By analysis, illustration, and specific precepts and promises, they are made concrete, and accordingly effectual. This method we are to follow; and he is the best preacher who follows it most faithfully, and with the most tact, wisdom and unction. Let not the unction be forgot, for if ever a man needs the fullness of the Spirit's power and tenderness, it is when he is unfolding the practical relations of his theme.

Of the incidental advantages of this form of preaching, we will name three: 1. Practical preaching is popular. To use a cant phrase, much in vogue just now, it "draws." People may dislike it, but they will come to hear it. In fact, when it is rightly managed, few will dislike it; for it is just as much practical preaching to administer the consolations of the gospel as to set home its threatenings. The great preachers of the past, whom multitudes swarmed to hear, did not shrink from the plain picturing of the homeliest details of daily life. The men who grapple with the questions of the day are those who now command the ears of the people. The man who can execute practical preaching well, will be sensational in a legitimate way.

2. The practical preacher will never want for a theme. Subjects will constantly be suggested by the characters he meets, and the circumstances transpiring around him. Preached to meet real wants, his sermons will be fresh; he will naturally throw himself earnestly into the preparation and delivery of them. He will not eschew doctrinal subjects, but his doctrinal sermons will not be dry dissertations; they will be vitalized and made magnetic by the enthusiasm of an earnest, practical purpose. The minister who faithfully warns his people against the myriad manifestations of sin and folly, and who shows them the application of religious principles and obligations to the regulation of their speech, business and politics, will need to dwell much on the doctrines of the incarnation, the atonement, and the work of the Holy Spirit, to show them how they may obtain "grace to help in time of need."

3. The best form of practical preaching has a wonderfully helpful, retrospective influence on the preacher himself. The carefulness of discrimination and analysis, and the close study of human nature it requires, are of the highest service to his intellect. Engaged in effort positive and direct in its nature, he will be protected from becoming artificial. The responsibility felt by him for the conduct of others will enhance his sense of the importance of the right regulation of his own. Ever aiming for present results, he must ever humbly feel his dependence upon that divine power which alone can make his word effectual. Preaching not to man as an abstraction, but to men in the concrete—to men whose character and destiny are to be monumental of his usefulness or uselessness, he will be more and more impelled to the highest consecration of every talent to that sublime work to which God has called him. His sympathies will be quickened; his heart will be enlarged; his humanity will be broadened; and his spirituality grandly inter-sifted.

SOUTHERN CORRESPONDENCE.

ATLANTA, Ga., Feb. 13, 1874.

Some of the peculiar institutions of the South still linger, while others have passed away. Slavery is gone, but fried chickens still remain. They make their first appearance at Gordonsville, where the train stops for a few minutes for a lunch. You may go into the depot, if you like a scramble for something to eat, and bolt it down pell mell, or you can quietly wait for some one to bring a bite into the cars. It is short waiting, for scarcely has the train stopped before a dozen bright looking women, of all shades of color, clear to double midnight, make their appearance at the car windows, offering you various supplies of coffee, tea, and milk, with a substantial assortment of apples, cakes and pies. But you notice another item, evidently something fried, for it looks nice and brown, and you are told, on asking, that these bits are fried chicken. You venture on a piece, and the first taste decides the question; it is really luscious, and so for a quarter you may have half of a fried chicken and two large biscuits, enough for a solid meal. But you ask, who are these women, for the excellence of their cooking surprises you, and are told that they are the ex-cooks of the first families of the neighborhood. Having found out that travelers like their wares, they are doing business on their own account.

REBEL SCOUTS.

Here comes a tall, elegantly built young fellow, six feet and more in height, pants tucked into his boots, for mud abounds. Seats being scarce, we move along and give room for him to sit. He is a quiet body, not disposed to talk over-keenly, has a clear, grey eye, deep-set beneath a shaggy pair of eyebrows, a calm, quiet manner, and is very gentlemanly in his whole style. We try to draw him out, and at length discover that he is a physician, and belongs to a good family in Virginia. He was a rebel; went with his State; didn't particularly hate the North, but loved the South; was a boy at college when the war broke out; all the students enlisted, and he went with them; was in the first battle of Bull Run; was quartered the night before at Sedley Church; went through the battle, and found at its close that eight of his fellow students had been killed—terribly grieved, but went in for the war; joined the black horse Cavalry; was a dashing set of fellows, he said; had lived in the saddle from boyhood; could jump fences and ditches with their blooded horses; could shoot a deer when the deer and the horse on which they were mounted were in full run. They were a hard set, and mostly killed in the course of the war. He left them at an early date, and became a scout; was captured several times, but always managed to escape. His tales would make a most interesting volume; but the best of all was that he had had enough of the war, and enough of fighting, and hoped now the country might live in peace and prosper. If all Southern men were like this one, then might peace and quietness reign through all our borders. They are not all of this sort. True, we fall in with a rebel colonel on the same train, who had the same convictions; but since then we have seen the real, hot-blooded, fire-eaters, who grow through their grinding teeth, "we are not whipped; the North simply overpowered us"—which is certainly as much as to say, we will try it again if ever the fates permit.

Some of them talk about a war of races, as among the inevitable facts of the not distant future. The men whom we have heard utter these remarks are not of the ignorant and lowest whites, but men who held commissions in the rebel army. They don't fully realize the situation, and in answer to the question, as to the general state of feeling existing towards Northerners, they said, "if people from the North wanted to come South and settle, and would let politics alone, and attend to their own business, they would not be troubled; but if they went to running for office, and mixing up with niggers on terms of social equality, they would be ku-kluxed, and ought to be." This means, by the light of the brief but abundant experience we have had, that they expect a man from the North to treat the "lost cause" with exceeding tenderness, call the rebels Confederates, despise the freedmen, and enter into perfect sympathy with all their ugly prejudices, and in fact to eat dirt generally. In half of the South, to-day, a man must keep his mouth shut and say nothing, or he must follow the course indicated above, or he is in peril every hour. The cities and larger towns and main lines of travel are safer enough, but the rural districts are bitter and unsafe for a thorough-going, out-spoken Yankee.

We must say we are not at all surprised that such a state of feeling should exist. The government dealt so tenderly with the rebels at the close of the war, that many of them mistake mercy for fear, and long-suffering for weakness. Then the felt humiliation of their defeat torments them, and the presence of the freedmen, who will not cringe as in days of yore, harrows their very soul. Nevertheless, we have met with a good number of men in various positions in life, Southern by birth and blood, who act and talk like sensible men, and are glad slavery is done away, and who appear to be genuinely reconstructed on the basis of sound patriotism. The general government needs to carry a firm and steady hand in its treatment of the South. This and the intermingling of the people of the two sections, and the

gradual education and enlightenment of the Southern people, will lead to a better state of feeling. We need not despair of the future. The past ought to give fresh courage, and since slavery has been extirpated we may hope the wounds caused by the process may be speedily and permanently healed.

CIVIL RIGHTS.

These things lead us to say, with special emphasis, that the sooner the bill for the enforcement of the amendments to the constitution becomes a law, the better. There is nothing these people so much need as good laws thoroughly enforced. They may say as they do, that they don't want to be compelled to concede social equality to "niggers"; they don't want this, and that and the other. Well, suppose they don't; what then? Are they to dictate and dominate as in the past? We hope not. We have had enough of that, and more than enough. If they are unwilling to live in a country where the rights of all are secure, why not move out? The world is before them, and no one who loves the country will hinder their going. The great fault of the American people, and especially of the government, has been that they have refused to settle these vexed questions on the basis of simple justice. We have tried to compromise with sin, and get the endorsement of the Almighty to our folly, but He has refused, and again and again have we been driven to the performance of justice. It is the only way that is left open for us; it is the sure way to heal all difficulties.

Civil rights may be a hard medicine to take, but it will do the patient good; and the sooner it is down, the better. In this, as in so many other things, it is remarkable how Charles Sumner leads the column of progress, may God bless him, and spare the life, so often imperiled, for many years of usefulness. He is the truest friend, not only of the black man and the nation, but also of the late rebels. Would that a divine anointing might give them the power to see the good and right way. The work for which patriots died will only be accomplished when equal rights are secured to every citizen of the Republic, and the undisturbed enjoyment of them made permanent.

JOHN BROWN.

The question of one or two preaching services on the Sabbath cannot be determined by a general rule. In some communities, limiting the preaching to the morning would shut one class of persons entirely out of the opportunity for hearing the ministry of the Word. Where there are small children, in our average families, some one ordinarily must be deprived of the Sabbath service one portion of the day; and where dinners are provided at noon, some persons must yield the morning worship "to serve tables."

A Sabbath, two weeks since at North Dighton, has gone far, however, to justify in our minds the experiment, at least in certain cases, in this direction. Our Church in this pleasant village of less than two thousand people, some four miles from Taunton, has an average attendance of three hundred hearers, and a Sabbath-school of equal size. It has a model village church, without any embarrassment of debt upon it. It would be well if our ambitious church builders would visit it, to see how neat and commodious an edifice can be built for \$25,000. How much this Church and Sabbath-school owe of its present prosperity and remarkable vigor and usefulness during the last fifteen years, to our excellent friend, Hon. G. F. Gavitt, he would not be pleased to have us state. The Sabbath-school, of which he has been for many years the superintendent, has always been the nursery both of the congregation and the Church. Bro. Gavitt recalls the fact with proper pride and thankfulness, that Dr. Charles H. Payne, now of Philadelphia, is a graduate of this very spirited and spiritual school.

On Saturday evening, in the superintendent's pleasant home-parlor, the regular weekly teachers' meeting is always a scene of lively discussion and of great religious profit. The pastor, Rev. Mr. Ballou, is always present, but the superintendent leads it. Sunday morning opens with a prayer-meeting. At the usual service hour (10-12 A. M.) the Sabbath-school meets, and gathers about as large a congregation as is called in the afternoon to hear the preaching. On the Sabbath referred to, the striking feature of the school is the large number of its classes of young men and women and of adults. The services are very quiet. The superintendent opens the instruction with a very few and pointed suggestions in reference to the lesson; the previous introductory exercises are largely responsive. The exchange of library-books is accomplished without the slightest interruption of the lessons. The life and interest of the whole school would be something remarkable to one who had not visited the teachers' meeting of the previous evening. The last quarter of an hour the pastor has, to sum up and impress the most striking points of the lesson in the presence of the whole body, or to devote to direct prayer in behalf of the members of the school.

The afternoon service is the regular public worship for the Church and congregation. In the evening, devoted to social religious exercises, is the most crowded congregation of the day.

Everybody seems to be accommodated by this arrangement. There is no floating along the streets by Sabbath-breakers during the hours of service

All the exercises are well-sustained, and no one is over-wearied. The Sabbath is a day of physical rest, as it is not in many churches. In such a case as this we think no one can question the expediency of the one-preaching service; and the minister really comes nearer his flock, particularly his lambs, at this morning exercise, than in his formal afternoon discourse. It is proper to say that, in this instance, the pastor enters as heartily upon the exercise of Bible study, and the training of the childhood of the Church, as upon any other portion of his duty, and the full force of his presence and influence is felt in the Sunday-school.

The disastrous financial bankruptcy of Edwin Booth, in New York City, is an event of no little significance. Mr. Booth is among the first, if not at the head, of living interpreters of Shakespeare's great tragedies. Certainly he has no American peer. He is a gentleman of high character, as well as of professional merit. He has made a brave attempt, under the most promising auspices, to "purify the stage." With a considerable fortune, and with the readily proffered aid of his friends, he provided in the metropolis of the country, it is said by those that visited it, one of the finest and most inviting theatres in the land. It was devoted to the pure drama—to the rendering of Shakespeare's great tragedies. It had the countenance of the respectable portion of the community. Members of the city Churches freely visited this "legitimate stage." The students of the theological schools were understood not to compromise their Christian or professional character by attending the performances in this theatre. They must all hear Mr. Booth, and study oratory, enunciation, and gesture, as illustrated by this model interpreter of the great dramatist.

It has been the pronounced theory of those who have defended the stage from the criticisms of the pulpit and the religious press, that a pure drama could be sustained. Never was there a more favorable trial of this question afforded. And now, what is the result? Mr. Booth, with his own and his wife's fortunes swept away, is tens of thousands of dollars in debt. The "legitimate" drama cannot be sustained. The theatre-goers who support these establishments demand low comedy and vulgar and indecent plays. What do they care for "high art?"

This is the undeniable fact that meets the blushing apology of professed Christian heads of families, in deciding the moral question involved in theatre-going, as to themselves or their children. They will doubtless select the best dramas, and actors of decent reputation at least; but they are thus helping to support an institution that cannot possibly be sustained without administering to the lowest tastes and appetites; and they, by their presence, are throwing a veil of respectability, and even formal piety, over a place of resort that is only made sufficiently popular to remunerate its proprietors, by offering the most perilous temptations to the young, in connection with the cultivation of a noble art.

We have never heard of one recorded instance where undoubted intellectual advantage accrued from attendance upon the theatre; but we have known of multitudes of young persons who have here formed an expensive and tempting taste, that has grown to be not a little difficult to control—a craving for a gratification which has eaten out the spiritual life of youthful professors of religion, and thrown them back into utterly worldly and irreligious circles. We sincerely pity a young Christian friend, the other night, who, on his way to the theatre to listen to an amusing actor, passed by a young companion who, within a week, had risen by his side in a young people's meeting, soliciting his prayers with others. What must have been the reflections of the professed disciple of Jesus as he was thus reminded of the startling contrast between a revival prayer-meeting and "Lord Dandridge."

Just about fifty years ago, a young lawyer had, as a client, in the Mayor's Court of New York, a little boy who had stolen a Canary bird. He knew if the lad went to prison he certainly would be ruined. He became personally interested in the little fellow, and by a shrewd plea secured his discharge from the indictment. The boy going back into the streets, turned out badly, and finally fell into a criminal life. The young lawyer was most impressed by the incident. He and the Mayor, Hon. Cadwallader Colden, the district attorney (afterward Hon.) Hugh Maxwell, and a number of other gentlemen, became very much interested in these little fellows, who were poisoned by the influences of the streets, and then ruined by the penitentiary. The lawyer drew up a report, which was read and accepted at a great public meeting held in the city, and which became the foundation of the New York House of Refuge, and all the institutions of this kind now established in this country. The editor of this paper has had in his hands this document, now yellow with age. It was written and read by Hon. James W. Gerard, who died, full of years and respect, a fortnight since in the city of New York. Hon. Hugh Maxwell died only a few years since. These two honored men were the last survivors of the first board of managers of the House of Refuge. The first House was erected upon what is known as Madison Square, then far in the country. Hugh Maxwell, as a manager, received the first six miserable little waifs, four boys and two girls, into the House. Near the end of fifty years afterwards he stood by the

side of the editor, then Chaplain of the institution, which had been removed to Randall's Island, and addressed over one thousand youths, the inmates at that time of the House, whose first subjects he had welcomed with tender and paternal words. During that time more than twelve thousand young persons had enjoyed the care and instruction of the institution. Who can measure the influence often growing out of a small benevolent movement under the guidance of a divine Providence?

Dr. Tourjee has a delightful way of beguiling benevolent money out of the pockets of the public to their great delectation, and without the slightest consciousness on their part of making any sacrifice. He has raised a very considerable sum for a well-known and comprehensive Christian enterprise, amid the most edifying exercises of sacred song. Father Kemp, the renowned leader of the Old Folks' choir, and some two hundred gentlemen and ladies, with remarkable kindness, proffered Dr. Tourjee their assistance. They dressed themselves, at their own expense, in the habits of "ye olden time." Such a display of short clothes, yellow breeches, high boots, gilt breastplates, full shirt collars, of immense bonnets, of towering muslin caps, of short waists and of stiff breeches, rarely astonishes a modern audience. It was a bona fide Old Folks' Concert last Thursday evening. Music Hall could not hold the audience, and those present could not hold their entrance fee. We saw our venerable friend, Col. Little, late of Bangor, now of Bangor, singing away on old "Majesty," "Aberdeen," "Northfield" and "Ode to Science," as if his salvation were involved in the hearty discharge of the duty. We doubt not it was a rich means of grace to him and to those that listened also. So many were unable to obtain tickets that the generous artists were induced to repeat their exercises, with a variation of the programme. This second concert occurs to-night (Thursday, 26th). We advise all our readers that can, to be present this evening with the ancient singers.

The inter-collegiate literary contest, which is attributed to its paternity to Mr. Higginson, but which was first suggested, we believe, by Bishop Haven, in an article condemnatory of boat-racing, published in *The Independent*, has now become an "accomplished fact." A meeting of delegates from a number of colleges was held last week in Hartford, Conn. Harvard and several other large colleges stand aloof. Our correspondent, Mr. T. B. Lindsey, of Middletown, was Vice-President of the Association formed. Mr. Higginson made the students a very interesting address, which was followed by pleasant words from Chas. Dudley Warner. A competition meeting was arranged for a contest for pre-eminence in oratory and literary ability. We hold ourselves unprejudiced and open to conviction as to the expediency of such a trial of forensic and intellectual power. It is certainly pertinent to the work in which the young men are engaged. The only question is as to the outlay of time and money incident to such a contest of wits and words.

EDITORIAL PARAGRAPHS.

An intelligent friend has called our attention to the fact that a correspondent of the *Herald*, in a book not published by the *Herald*, in the exact purport of Dr. Clarke's valuable little volume upon "Sex in Education." We did not question his views at the time, because we had fully set forth the true character of the book in an extended editorial article. This writer remarks:

"Dr. Clarke is not so much opposed to the co-education as to the education of the sexes—the education of girls in a boy's way. He repeatedly admits that the health of young girls may be, nay, is constantly being undermined in co-educational schools, as well as in mixed schools, and for the simple reason that the demands of the growing girl are not properly recognized, and she is forced to 'mix' with the boys, and to be as also the case doubles with a vast majority of the mothers of the land, are so ignorant concerning the demands of the physical nature of the class as utterly and fatally to ignore the same? Observe, that the Dr. is not arguing, as the writer seems to intimate, that women may not, under equally favorable circumstances, make equal mental attainments with men, but that they must make them in their own way. He is not arguing that, when a woman's physical development is once complete, and her health once established, she may mix with the men, but that if both pupils and matrons, sons, 'But what if both pupils and matrons, as is also the case doubles with a vast majority of the mothers of the land, are so ignorant concerning the demands of the physical nature of the class as utterly and fatally to ignore the same? Observe, that the Dr. is not arguing, as the writer seems to intimate, that women may not, under equally favorable circumstances, make equal mental attainments with men, but that they must make them in their own way. 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THE SUNDAY SCHOOL.

Sunday, March 5.

First Quarter.

Lesson X. Exodus xiv. 22-27.

BY L. D. BARROWS, D. D.

22 So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

23 And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore the name of it was called Marah.

24 And the people murmured against Moses, saying, What shall we drink?

25 And he cried unto the Lord, and the Lord shewed him a tree, which, when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them.

26 And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians; for I am the Lord that healeth thee.

27 And they came to Elim, where were twelve wells of water, and threescore and seven palm trees; and they encamped there by the waters.

BITTER WATERS SWEETENED.

The great deliverance is accomplished; the people, without the loss of one, are across the sea! The Lord hath triumphed gloriously. Just now the hearts of the people, all subdued and appreciative, are prepared to join in a sublime song of praise, by some hundred years the oldest poem in the world. Such a song divine inspiration only could inspire. But old and young, male and female, united their voices in this loud and joyful ascription of praise to the great Deliverer. All alike had shared the deliverance; all give praise, accompanied with the dance, which in the East is a slow, grave and solemn gesture, accompanied with music, and led by the principal female.

Egypt and the sea are now left behind; the people are no longer the appendage of a kingdom, and slaves of another, but a people. Here and now commences their history proper, as a nation, and God enters into covenant with them, and they sublimely acknowledge Him as their God and Deliverer. Now the wilderness, the promised Canaan, and an unknown future are before them, as the march from the sea to Sinai is about to commence. What oppressed and crushed people but this ever escaped without war, and saw its oppressors dead, with chariots, horses and footmen along the shore on which they were celebrating a victory so clearly God-given! Wonderful commencement of a national history!

And they went out into the wilderness of Shur. Moses now gives command, and moves them from their place near the shore of the sea, where they had worshipped and adored their God, accepted His covenant and benediction, out into the wilderness. Great displays of divine mercy and power are to fit men for great struggles and trials, and never truer than in this case. The wilderness is before and around God's chosen ones, but it always has its silver linings and brilliant clouds. The wilderness of Shur comprehended the western part of Arabia Petraea, and a portion of it was called Etham, extending round the northern portion of the Red Sea, along its eastern shore, Shur lying next to Palestine. Leaving Ayun Musa (the wells of Moses, seven in number), they move on into the wilderness toward Marah, distant about forty miles. The route was over the Gulf of Suez and the range Jebel el Rahah, on their left, moving toward Mount Sinai. Modern writers have known Marah as Ain Hawarah, or Hawarah, where to this day is found a fountain of bitter water, about three feet deep, contained in a basin of ten feet in diameter and six feet in depth. The palm and thorny ghurkud are found around it. These waters are still shunned by the Arabs and their camels.

Prof. Bush says, "departing from Ain Musa, their road lay over a desert region, sandy, gravelly and stony by turns. On their right hand their eyes rested on the deep blue waters of the gulf so recently sundered for their sake, while on their left was the mountain chain of El Rahat, stretching away to a great distance from the sea as the pilgrims advanced. In about nine miles they entered an extensive desert plain, now called El Ati, white and painfully glaring to the eye. Proceeding beyond this, the ground becomes hilly, with sand-hills near the coast. In all this way, which it took them three days to traverse, they found no water till they reached Marah."

Could not drink of the waters; and thus God proved them. They had of late shared nothing at the hand of the Lord but mercies, and unnumbered mercies, ordinary and extraordinary. Can they also bear disappointment and affliction? Have they now learned to trust God? Will they hold fast to Him, in an hour of extremity — to Him who has always met them in such an hour? Do unnumbered mercies usually have that result?

The people murmured against Moses. This newly redeemed people, God-honored and God-exalted, break out into bitter murmurings at the first and smallest inconvenience; and all the more so for the former abundance of the sweet waters of the Nile. Such is human nature, till thoroughly sanctified by grace. The more there is done for it, the more complaining and hateful. This was their first, but not their last wilderness murmur. In our abun-

dance we forget the Giver; but in our destitution we first complain, and then submit. So we are proved.

The waters were made sweet by miracle, though, as usual, means were used for it. Why did they not ask the Lord, who had made the waters of the sea passable, to make this water palatable? It would have shown a beautiful trust and appreciation. But though they insulted both God and Moses, neither of them refuse further aid. Moses cried to God, and God came to their relief, unworthy as they proved themselves. Much has been written about the tree, or shrub, which was cast into the water to make it drinkable; and many historical facts from that and other countries have been culled to show some natural cause for this result, to remove its miraculous character. But if this was a natural cause, producing this natural result, it is very strange that neither the Hebrews nor the natives have preserved any knowledge of any such tree, or other efficient cause to remove the salt and alum from these fountains, though, as we have said, the Arabs still suffer from their brackishness. Man, who cannot find out God by his wisdom, seeks revenge upon Him by withholding all possible award of merit.

Made for them a statute and ordinance, or, appointed to him [Israel] a statute and a judgment. A statute is a fixed rule, law, or edict. An ordinance is a judicial sentence, or injunction, affirming duty and indicating results. These are found in the twenty-sixth verse. It is noticeable that on the occasion of this first offense of the people, after crossing the sea, God, in constituting them a people and a nation, gives them the basis of the covenant or compact between Him and them, in the fullest and most simple words. So He deals with men always. He instructs, directs, encourages, and warns. Here was the first trial, the first miracle, and first great lesson of the wilderness — enough to have guided them directly and pleasantly to Canaan, had they been but tolerably heeded. But what a rough, round-about, and thorny way we make for ourselves by our stupidity, selfishness, and stubbornness!

If thou wilt diligently hearken, is here, as it has been always and everywhere, the cardinal idea of all divine legislation for man. If thou wilt, I will do all that is necessary or desirable for you; but if thou wilt not, I will not. Thus men and nations become the sole arbiters of their own destiny, as God has left it with them to commit Him for or against them.

On this passage Dr. Newhall says, with beauty and force, "they had seen Egypt's blessings turned to curses because of the sins of the Egyptians; and the same God would not only save them from these deadly judgments, but would turn all their bitterness to sweetness if they would but keep His law. Jehovah, the Physician, can heal all the Marahs of life, if man but obeys and submits, whether he comprehends God's dealings or not. Here, also, they were clearly taught that continued obedience was essential to their continued election, as God's covenant people. They were not to be presumptuous because of the wonderful manifestations in Egypt and at the Red Sea. If they sinned like the Egyptians, they would also be punished like the Egyptians."

God refers to this important covenant in Jer. vii. 22, 23, which shows how fundamental He regarded it, not as a ritual, but a test of obedience. Read it.

And they came to Elim, or what is now called Wady Gharendel, the largest of all the torrent-beds on the western side of the peninsula, the valley of which abounds with palm-trees and tamarisks. The palm-tree produces the date in abundance, and its leaves, six or eight feet long, have become the emblem or badge of victory (Ps. xcii. 12-14, Rev. vii. 9). This was a delightful halting-place, amid the palms and twelve wells, or springs of water — their first real resting-place after leaving Egypt, where they remained some three weeks.

This beginning of their wilderness experience is human probationary life epitomized. Great blessings and severe trials, the bitter and sweet of life balancing each other, the fearful crisis and divine interposition, the alternate human fault-finding and submission, the divine chastisements and loving smiles.

ZION'S HERALD QUESTIONS.

From the Notes.

Berean Lesson Series, March 5.

1. Under what circumstances was this song of praise sung?
2. How long prior to any other hymn of praise?
3. Who led, and who joined in it, and why?
4. When did the proper national history of this people commence?
5. What after this immediately commenced?
6. What was peculiar in their victory over the Egyptians?
7. What usually accompany great displays of divine mercies?
8. If the wilderness is always before, or around us, what are its attendants?
9. How far was Marah from their starting point, "the wells of Moses?"
10. What is found this day at this place called Marah?
11. What does Prof. Bush say of the route they traveled?
12. What was the first test, or proof God made of them in the wilderness?
13. Had their great and abundant mercies prepared them for trials?
14. What is the usual effect of unintercepted prosperity?

15. Were natural, or supernatural means used that sweetened the waters?

16. Why is it not probable that some natural tree produced this effect?

17. What is a statute and an ordinance?

18. In what verse are they found in this case?

19. What was the first trial, the first miracle and lesson of the wilderness?

20. In what words does God put forth all His laws to men?

21. Read from Jer. vii. 22, 23, God's words about this covenant.

22. What is said of the palm, its fruit, its leaves?

23. How is our life epitomized in this commencement of wilderness experience?

The Family.

JENNIE'S GARDENING.

M. B. C.

There was little Jennie, just seven years old. At work in the garden! Pray, what can she do?

Her plump little hands, softly patting the soil. She plants morning glories, and four o'clocks, too.

And listen! she's talking to each little seed: "Now, when you come up, you shall have a long morning glories; and no naughty weed shall tangle or crowd you, or any such thing."

"Last winter they planted the baby, you know. Pa says he'll come up an angel by 'n' bye. And now I am planting you, so you can grow. And have pretty flowers, dear seeds; so don't cry."

"Now, four o'clocks, this is your end of the bed; Those big morning glories will grow way up high; But don't you feel bad; just be nice white and red, And never you mind if they go to the sky."

The soiled hands are folded, and bent are the knees; "Our Father, please send bright sunshine, and then Sometimes a nice shower; because I want these Little seeds in the ground to make nice flowers." — *Hood's Journal.*

THE SQUIRE OF WALTON HALL.

BY DANIEL WISE, D. D.

THE YOUNG SQUIRE GOES TO COLLEGE.

When Charles was fourteen years old his father removed him from Tudhoe to an academy of higher grade, called a college, at Stonyhurst. He happily entered its walls with a heavy heart, anticipating a repetition of his sad experiences at Tudhoe. But his sorrow was speedily turned into joy. His teachers saw the bent of his mind at once, and instead of trying to change, they encouraged it, by directing his attention to the study of natural history. The grateful boy was delighted. His mind, stimulated by a new happy heart, grew rapidly. He began to love literature, and to lay up a store of valuable knowledge. For the first time in his life he became an earnest student.

But natural history in books did not fully satisfy his active and observing mind. He longed to see and handle what the books described. Hence, notwithstanding his gratitude to his tutors, he would make frequent attempts to pass the college bounds in pursuit of his beloved birds and other animals.

Just beyond the college grounds there was a large plantation of yews and hollies. Still farther off was a small forest. Both spots were as enchanted ground to young Charles, because they abounded in birds and small animals. Hence, in spite of college rules, and vigilant prefects ever on the watch to keep the students within bounds, he would make frequent excursions into those charmed sylvan retreats, to hunt the pole cat and the squirrel, to listen to the singing of the birds, and to abstract the eggs from the nests of the magpie and the crow.

One day he stole unperceived to the forest for the purpose of capturing the nest of a carrion crow. The prefect soon missed him, and suspecting his place of resort, started in pursuit. Charles heard the sound of his footsteps, and hid, like a bird in cover, for half an hour among the somber-looking yews and prickly hollies. But the prefect, as skilled in hunting delinquent boys as Charles was in following the trail of a pole cat, finally sighted him, though without knowing certainly that it was he. Charles then took to a friendly hedge-row, and ran as if for life, with the prefect at his heels. Presently the fugitive reached the out-buildings of the college, and plunged in at the gate of a large pig-sty. Here he saw a hired man, named Joe Bowen, putting straw into the pen. Looking eagerly into the fellow's face, he said: "I've just saved myself, Joe; cover me up with litter!"

Now Charles was Joe's pet, and without saying a word that rustic worthy at once threw an abundant heap of straw upon the prostrate, panting boy. While he was in this very act the breathless prefect bounced in, and seeing him busy, asked abruptly: "Have you seen Charles Waterton?"

Joe, after casting a momentary glance at his questioner, replied, in a tone of the coolest indifference: "Sir, I have not spoken a word to Charles Waterton these three days, to the best of my knowledge."

"It's very strange!" muttered the puzzled prefect, as he turned away disgusted with his poor success in hunting our young naturalist.

As soon as he was out of sight Charles crept from his hiding place, redolent of a perfume which had more of

strength than sweetness in it, and grateful to the admiring Joe who had saved him from capture by means of an ingenious evasion, which was certainly unauthorized by the law of truth.

At another time Charles had stolen into his enchanted ground to look at a magpie's nest which was in a high hollow tree. While peeping into his prize, he heard the sound of voices beneath him. Instantly he mounted to a crotch of some branches above the nest, where, squeezing himself into the smallest possible dimensions, he sat awaiting the event, as another and a royal Charles had done in an oak-tree many years before.

Presently he saw the president of the college, with three other gentlemen, passing right under the tree. Fortunately for him they did not discover the place of his retreat, and he escaped detection.

The president was not inclined to punish these frequent violations of college rules with much severity, because he saw that they proceeded not so much from willfulness as from the boy's irrepressible love of animated nature. Still, they were offenses against laws which could not be constantly winked at without destroying the discipline of the college. Being an ingenious and wise teacher, however, he contrived to indulge the bent of this boy's singular genius, and at the same time to maintain the dignity of college law, by appointing him rat catcher, fox-taker, and pole-cat-killer to the establishment!

He also made him cross-bow charger at the time when the young rooks were fledged, and had to be killed in order to keep the number of the rooks within bounds. In addition, Charles was made organ blower in the church, and football-maker for the whole school. These devices gave him unusual liberty, gratified his passion for active field sport, and kept him in perfect good humor with himself and his less agreeable but more important school duties. His success was pretty nearly equal in each employment. Rats, foxes, and pole-cats became scarce in and about the college. Charles's lessons were tolerably well studied, and his life made joyous. Probably no better training, in these respects, could have been given to this young naturalist.

His teacher did still another good thing for him, when he was about eighteen years old. The lad had been reciting with his class in poetry. As he was leaving the recitation room, the professor said:

"Charles Waterton, come into my room!"

With a palpitating heart our young student obeyed, probably expecting a lecture for some of his freaks. He found the professor in a mood which was both serious and affectionate. Fastening his penetrative eyes on the listening youth, he said, in tones that moved the boy's generous nature:

"Charles, I have long been studying your disposition, and I clearly foresee that nothing will keep you at home. You will journey into far distant countries, where you will be exposed to many dangers. There is only one way for you to escape them. Promise me that, from this day forward, you will never put your lips to wine or spirituous liquors. The sacrifice is nothing, but in the end it will prove of incalculable advantage to you."

Charles had a confiding, affectionate nature. He saw that the professor was lovingly aiming at his benefit, and his heart responded in a grateful spirit. After a brief moment of reflection, he raised his clear eye upon the teacher, and in his firmest tones, replied:

"I promise you that, sir!"

Charles had a will of iron, a high sense of honor, and a lofty regard for truth. Hence he kept that promise right loyally through much severe temptation, and became a temperance man when the modern temperance society was yet unborn. He gathered the rich fruit of a long life from that early promise. His example is a legacy the world would do well to accept and make his own.

When twenty years old, after six years of happy and profitable student life, our young squire left Stonyhurst, and returned to the beautiful home of his childhood, Walton Hall.

Our next paper will relate some of the young Squire's adventures in that land of pomegranates, oranges, and vines — Spain.

Englewood, N. J.

(To be continued.)

UNTO THREE.

No, not despairingly

Come I'll see thee;

No, not distrustfully

Beard I'll see thee;

Sin hath gone over me,

Yet is this still my plea,

Jesus hath died.

Ah! mine iniquity

Crimson has been,

Infinite, infinite

Sin upon sin —

Sin of not loving Thee,

Sin of not trusting Thee —

Infinite sin.

Lord, I confess to Thee

Sadly my sin;

All I am, tell I Thee —

All I have been.

Purge Thou my sin away;

Wash Thou my soul this day;

Lord, make me clean.

Faithful and just art Thou,

Forgiving all;

Loving and kind art Thou

When poor ones call;

Lord, let the cleansing blood,

Blood of the Lamb of God,

Pass o'er my soul.

Then all is peace and light

This soul within;

Thus shall I walk with Thee,

The loved Unseen.

Lending on Thee, my God,

Guided along the road,

Nothing between.

Donar.

"I'm the page that's always read," said the boy in buttons with curly hair.

FOR THE YOUNGEST READERS.

PRUDY'S PETS.

BY ELIZABETH LEIGH.

Two yellow-booted little feet danced merrily up and down through the house from morning till night; two dimpled, plump little hands were always busy at mischief of a kind most rare, and when discovered are first viewed with dismay and sorrow by mamma, then patted serenely, washed carefully "to wash the naughty off," Prudy says, kissed lovingly, and begged earnestly not to go "mischieving" again for an hour, sure. And two bright, blue eyes look up into mamma's face, with such an innocent expression in them, while two rosy lips promise solemnly:

"Prudy'll never touch your work-box again, mamma, will she? Bery naughty, isn't it?"

Prudy has a great many playthings with which to amuse herself, such as dollies of different sizes and kinds, a tiny iron cook-stove with its cunning little tea-kettle and wash boiler, tables, tea-sets, etc., in abundance; but of none of these is she so fond as of her little live pets and play-fellows, the two beautiful canaries, "Jim Fisk" and "Nelly Bly," who swing in their pretty-painted cages in the dining-room windows, and who belong to Prudy's own little self.

Very proud she is of them, too. They were given her by a kind auntie a year ago, before she was hardly able to say, as she does now, many times a day, in her shrill, sweet little voice, "sweet little Dickey bird."

But now-a-days she stands on a high stool by the kitchen table, when mamma takes the birds down to clean their cages and give them their bathing water, and she is a very happy child indeed when she is allowed to fill the tiny tumblers with seed and water.

She never forgets to share her "goodies" with her pets; but the first bit of cookie, or the first bite of sweet apple, and the largest lump of sugar invariably falls to their share; and both Jim and Nelly know and love their kind little mistress dearly, and are so tame, that when she pokes her fat little forefinger into the cage, instead of flying from one perch to another in fright, and beating their wings against the sides of the cage, Jim and Nelly will allow her to "poor" the soft, bright feathers on their little heads and backs, and look up through the wires with their saucy little black eyes, and chirp away sweetly and cheerfully, as if saying, "sweet little baby-mistress, you'll not harm us, will you?"

Sometimes Prudy's mamma opens the cage door, and lets the birds fly around the pleasant sunny parlor. This, of course, the birds enjoy very much; they dance along the window seat, perch upon the picture frames on the walls, and hop along the floor where the sun lays the warmest and brightest. But they most enjoy lighting upon a large hanging pot of ivies and oxalis. They look very pretty and cunning, fluttering among the deep green leaves and delicate pink blossoms. But mamma does not allow them to stay there long, they make such sad havoc with her tender plants; so there is soon quite a little excitement in catching the pets and returning them to their cages.

Mamma now takes a clean pocket handkerchief, and moves quietly along until she is within arms-length of Nelly Bly; then she lets the handkerchief drop exactly over the little creature; but Nelly, with a triumphant little chirp, hops quickly along, and spreading her wings takes a swift flight around the room, alighting on the chandelier, from which she is soon driven by a flirt of the handkerchief, and finally secured. Jim Fisk leads them an equally aggravating chase, but is finally induced, by means of an exceedingly delicious and tender sprig of celery, most invitingly displayed upon the clean sanded floor of his cage, to "walk right in and take a taste."

Are you not in love with our pet, Prudy, and her cunning little pets? I suppose that you all, Kitty and Fred and Johnnie and Grace, are all somebody's pets; and I know that both our dear little Prudy and all the dear children who read these stories in the HERALD, and a great many who do not, are the tender pet lambs of "Our Father who art in heaven."

Do you ever think, little ones, of Jesus, and how He once lived here on earth, "really and truly," as you children say, and took little children in His arms, and kissed them, and loved them dearly? I am sure you will love Him for that; for don't you see, if you had been there He would have taken you in His arms and kissed you; but as it is, He lives away up above the blue sky, too far away for you to see Him; yet He can see you, and love you, and if you are good, and obey Him, He will take you to live with Him, when you die, in His own beautiful home in heaven.

PLUCK WINS.

About thirty years ago (said Judge P.), I stepped into a book-store in Cincinnati, in search of some books that I wanted. While there, a little ragged boy, not over twelve years of age, came in and inquired for a geography.

"Plenty of them," was the salesman's reply.

"How much do they cost?"

"One dollar, my lad."

"I did not know they were so much." He turned to go out, and even opened the door, but closed it again and came back. "I have got only sixty-one cents," said he; "could you let me have a geography and wait a little while for the rest of the money?"

How eager his little bright eyes looked for an answer! and how he seemed to shrink within his ragged clothes when the man, not very kindly, told him he could not!

The disappointed little fellow looked up to me, with a very poor attempt at a smile, and left the store. I followed him, and overtook him.

"And what now?" I asked.

"Try another place, sir."

"Shall I go, too, and see how you succeed?"

"O yes, if you like," said he, in surprise.

Four different stores I entered with him, and each time he was refused.

"Will you try again?" I asked.

"Yes, sir, I shall try them all, or I should not know whether I could get one."

We entered the fifth store, and the little fellow walked up manfully, and told the gentleman just what he wanted, and how much money he had.

"You want the book very much?" said the proprietor.

"Yes, sir, very much."

"Why do you want it so very, very much?"

"To study, sir. I can't go to school, but I study when I can at home. All the boys have got one, and they will get ahead of me. Besides, my father was a sailor, and I want to learn of the places where he used to go."

"Does he go to these places now?" asked the proprietor.

"He is dead," said the boy, softly. Then he added, after a while, "I'm going to be a sailor, too."

"Are you, though?" asked the gentleman, raising his eyebrows curiously.

"Yes, sir, if I live."

"Well, my lad, I will tell you what I will do; I will let you have a new geography, and you may pay the remainder of the money when you can, or I will let you have one that is not new for fifty cents."

"Are the leaves all in it, and just like the others, only not new?"

"Yes, just like the new ones."

"It will do just as well, then, and I shall have eleven cents left toward buying some other book. I am glad they did not let me have one at any of the other places."

The book-seller looked up inquiringly, and I told him what I had seen the little fellow. He was much pleased, and when he brought the book along, I saw a nice new pencil and some clean white paper in it.

"A present, my lad, for your perseverance. Always have courage like that, and you will make your mark," said the book-seller.

"Thank you, sir, you are so very good."

"What is your name?"

"William Haverley, sir."

"Do you want any more books?" I now asked him.

"More than I can ever get," he replied, glancing at the books that filled the shelves.

I gave him a bank note. "It will buy some for you," I said.

Tears of joy came into his eyes.

"Can I buy what I want with it?"

"Yes, my lad, anything."

"Then I will buy a book for mother," said he; "I thank you very much, and some day I hope I can pay you back."

He wanted my name, and I gave it to him. Then I left him standing by the counter, so happy that I almost envied him, and many years passed before I saw him again.

Last year I went to Europe on one of the finest vessels that ever plowed the waters of the Atlantic. We had very beautiful weather until very near the end

